S
563 leaders from every five-tent group meet on problems of
622 importance such as taxes, Oirat-Chinese relations,
628 internal administration, new regulations and laws, etc.
S This assembly of a tribe is called in Oirat: xurug.
792 Lamaseries function as marketing centers and these are
443 the only places where non-patrilineally-related people meet each other in order to trade their products and where they go for religious festivals.

S There are slight differences in herd ownership and
563 management between the various tribes of the Western
619 Mongols.(They call themselves the "Dörwön Oirat"(or
233 "four Oirat") or Ulan-Zalatan ("those who wear red
422 tassels on their hats).) The main tribes of Western Mongols are the Torguts, the Dörböts and the Ölöts plus the Oirat proper.

S Some tribes merge the herds of related and non-related
[602] individuals while others do not. The basis for different
[609] types of economic activities is the "non-kinship-relationship."

S Some Western Mongolian tribes came in contact with
563 other peoples more than other tribes did; in the course of
177 history, with the result that customs, usage, and tradition underwent slight changes. Nevertheless, the pattern of
S [184] authority, of inheritance, and the fact that the extended family represents a basic functional unit for purposes of taxation, exogamy, election, etc., are by and large the same in all tribes.

N The Salars:
563 In the Chinese province of Kansu are found three classes
794 of Moslems. There are those who have descended from the merchants on the old trade route from China through Persia to Arabia; another group has evolved from the Uighur branch of the Hun family; and finally there are the Salars. The Salars are of pure Turkish origin and are among the latest arrivals in China.

N To their new home the Salars brought with them the
[197] original Turkish language and to this day that is their spoken
N [191] language. The men have learned just a few words of Chinese and the women hardly any. This is one of the indications of a
N
563 lack of assimilation which is characteristic of the Moslems
794 in the west of China. Thus there is a general similarity among
177 the Moslems of Kansu and a dissimilarity between them and
184 Moslems further east. With the progression eastward assimilation of Islam to the Chinese way of life increases to the extent that finally the only difference is the abstinence from eating pork.

This difference in the degree of assimilation can be attributed to four factors: the Moslems in the east have been exposed to

/The New Uighurs/

563 The Sinkiang nomad must buy his bride
[184] with a bride-price, but the sedentary Sinkiang bride is given
[583] away by her father. In addition he even pays all wedding ex-
[584] penses. Marriages are arranged by a "go-between", who usu-
[586] ally occupies a higher social position than either the bride or
[589] groom's families. As in all Moslem communities, divorce is a relative simple matter for the male. Therefore, a considerable number of women without family attachments are present in all Uighur communities. These unattached women are usually engaged in employment as tailors, cooks, or weavers, and thereby form a distinct social unit. As a rule they are identified with the household of their employer.

563 In general, all Uighurs are individualistic in character.
621 However, the structure of the community with its irrigational
182 problems gives them a collectivist outlook on life in parts.
[181] The families that form such an Uighur community are by no means bound together by kinship obligations. Their communal cooperation rests exclusively on the fact that without collective effort and labor the community would perish.

563 Prior to 1949, no organized youth groups existed in Uighur
[561] communities, since in any Islamic community the male child begins to participate in the activities centered around the mosque at a very early age. All other youth groups were discouraged. The young Uighur man becomes a full member of
[585] the community at the time of his marriage. He will receive
[885] title to any land or water rights only upon the decease of the eldest male member of his family. Until then both he and his wife work as members of the extended family group. A young merchant usually will act as his father's representative until the father's retirement from business affairs or his death.

563 Merchants are bound together in "guilds". However, these
441 associations are not official institutions but were natural outgrowths of the merchants' self-protecting interests. Should any member of the community be guilty of not paying his debts, he will be prosecuted by the members of such a "guild", even though he may have moved to another community. In each locality or city, the merchant's "guild" is organized under the leadership of an aqsaqal, who functions as a public official.

563 Individuals of the Uighur community who do not inherit any
166 land, move to non-irrigated areas which nevertheless show
241 possibilities of being irrigable. These new irrigation pro-
425 jects are usually undertaken as the collective effort of several families who move as a group to such a new area. This practice may explain population increases in Uighur occupied areas.

563 New industries and the further development of natural
178 resources may have some influence upon Uighur social structure, since these factors increase the wealth of both the

/Sedentary Moslems of Sinkiang/

563 593 early age, and during their stay at home they are occupied in different phases of the household.

563 592 565 184 The families of the lower classes often comprise economic units, particularly among the farmers, artisans, and small merchants. The family as a whole is engaged in the economic tasks of gaining a livelihood. The father trains his sons to assist him in his profession, and eventually to take over and inherit their father's place. The father thus need not hire any assistants, but gets the necessary aid from his own family. Usually one son stays with his father, while the others, when they are old enough to establish their own households, go and seek their fortunes elsewhere. But while belonging to the nuclear family, all the sons participate in the economic activities.

The well-to-do families do not, as a rule, comprise such units of production. Some of the sons may be studying and training for future positions as officials, while others may actively participate in their father's business.

563 592 565 184 86 [801] Most families in the lower brackets, i.e., the majority, cannot afford to send their sons to schools; they cannot afford the fees, nor spare the time in which their sons might be participating in the economic activities. Thus the family takes upon itself the additional tasks of educating the children and teaching them the religious customs and rituals, and social manners. The child learns how to perform the most basic rituals of the Moslem religion, to recite a few prayers in Arabic, and to behave according to the local social customs and standards.

563 602 Larger kin groupings are hardly existent among the Turkic sedentary population of the Northwest. Since the family unit's ties are so loose, it is impossible to maintain relationships with relatives who do not belong to the immediate family. No ties of everyday life keep them together, and no economic obligations are required from relatives, other than the most immediate ones. In the well-to-do families, there might be some additional ties involving property and inheritance, but otherwise there is little closeness in the relationships of the members of the clan.

563 593 684 [593] The immediate family is the only social unit to which the individuals feel loyal and attached. However, under the circumstances, these attachments are not too strong. This may constitute one of the main reasons that adultery and lack of loyalty to a spouse are not as severely regarded as they are by the orthodox Moslems.

[586] [587] With the loose laws of marriage and divorce in Sinkiang, many incidents of possible adultery are prevented because the husband and wife are able to attain a legal separation and remarry. Where cases of adultery do occur, the women are the main subjects for punishment. The husband of an adulteress is entitled to punish his wife and to cease to treat her kindly. There is not much that a woman can do to a man if he has switched his loyalty.

563 whether he is going to take all the children, only the boys, or none
586 at all. If the wife has to take care of the sons, the husband is required to pay toward their maintenance.

563 The weakness of their position and the looseness of the marriage
369 tie undoubtedly bear hard on the women in towns, who have no security in their home life. They are subject to divorce at any time, and
586 then may be left with no proper alimony to take care of their needs. The men are given great freedom to act according to whim. Cases are frequent where husbands have legally deserted wives, leaving them with one or more children to look after and insufficient or no maintenance. Conditions are better in the country; but even in towns the position of women is somewhat better than in most other Moslem societies.

III. Nomadic Moslems of Sinkiang

A. Family Organization

121 59 182 563 184 Among the nomadic Turkic Moslems of the Northwest the pattern of family organization is somewhat similar to that of the sedentary Turks, with two major distinctions; (a) there is an element of stability in the family institution of the nomads, in spite of the existent facility for dissolving marriages and contracting new ones, and (b) the influence of Islam is not nearly as strong as it is among the sedentary peoples. These differences are manifested in all aspects of family life, including its nuclear structure. The family unit consists of a man, his wife, and their unmarried children. Cases of divorce and temporary separations are much more rare than among the sedentary Moslems, and consequently the divorcee or separated daughter that often belongs to the sedentary family is absent in the nomadic family. Each family occupies its own tent. The tents of the married sons generally are close to their parents' tent, and close contact between the various households is maintained.

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In size, nomadic families equal those of the sedentary population. Many children, especially sons, are considered a manifestation of God's blessings. Due to the way of life and dependency on economic cooperation the relationships within the family are maintained on a much closer basis. The wife shares much more actively in the economic burden. She takes care of the house, milks the animals, utilizes their products in many different ways (milk products, hides, wool, etc.). The husband's life is less burdened by economic tasks: taking care of the cattle, guarding them, setting the camps, selling, bargaining and hunting. The relationship between husband and wife is not as greatly influenced by the edicts of Islam. The women are less subject to the complete authority and mercy of their husbands, and to limited social contacts.

563 592 [162] [184] [593]

/Nomadic Moslems of Sinkiang/

563 593 [369] [434] [868] Children and parents relationships differ also. They are characterized by a much greater economic interdependence. The children of the city-dwellers have a certain degree of economic independence, and have a small income of their own at an early age, but no opportunity of the sort presents itself to the nomadic children. The sons help their fathers and learn from them how to manage the livestock, how to shoot and hunt, how to bargain and sell, etc... they remain attached to their families even after marriage, having no separate property of their own.

[868] The daughters have much to learn from their mothers, in preparation for the many responsibilities that they will have in the future, and their help around the house is extremely valuable and necessary. A daughter, however, does not retain her relationship with her family after she is married, but shifts her allegiance to her husband's family.

563 592 In the nomadic society, families constitute definite units of production. This is the basis for their unity and close cooperation. It is almost impossible for a couple to get along without the help of their children and it is rare that their children would be able to become economically independent. Moreover, the family framework provides for the educational, religious, and social needs for the individuals comprising it.

B. Marriage and Divorce Customs

563 184 562 583 [586] Among the Turkis of the plains, for example at Kashgar, women are at a discount, wives are cheap and divorces even cheaper. Among the mountain people (particularly among the Kirghiz) however, girls are at a premium and the would-be-bridegroom or his father has to pay a heavy brideprice, which usually amounts to ten to thirty yaks or their equivalent in other kinds of livestock. When

563 584 a boy has reached the age of six or seven and therefore may be expected to survive until manhood, his parents ordinarily betroth him to a neighbor's daughter of similar age. This betrothal is known as the qalam. The female relatives of both parties play a

[583] leading part in the lengthy haggling about the brideprice which precedes it.

563 585 When all yaks have been paid, and the young people have reached the age of fourteen and sixteen years respectively, the bride's people invite all the neighbors to a feast at which the marriage is announced. The bride and bridegroom remain in their tents in the background and do not attend. The feast and announcement, known as the nikah, constitute the wedding, there being no other ceremony. However, the bridegroom cannot yet take his bride to his own home. She continues to live with her parents for a period of two to five months, during which the latter make and furnish an aq-oi (tent with its felts, rugs, wall hangings, screens, pots, pans, milk bowls, and other necessary items. The bridegroom continues

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

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171 2. Patterns of living

a: Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

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[212] Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

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184 b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

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252 Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

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291 The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

C. The Kirghiz

563 1. The people

Taking Tien-shan as a whole, the Kirghiz form the leading [771] element of the population. They are Mohammedans of the Suni order, but they are not strict followers of their religion. Their [642] system of government is patriarchal, control of the different [622] sections being vested in tribal elders who enjoy almost unlimited authority. The elders (Manap) are chosen by the people, and regarded with honor and respect.

[233] The people are nomads whose main occupation is cattle rais- [241] ing. Only a small proportion of the population engages in farming.

563 2. Patterns of living

342 a. Dwelling

The Kirghiz do not live in houses. The poor live in shelters [184] made of branches under trees or against overhanging rocks. The rich live in tents, smaller and less ornate than the Mongolian yurt but more solid with thick layers of felt. A light tent is called an aq-ai. It stands a gale very well, as the shape is such that a high wind presses the structure even more firmly to the ground. To make it more stable, a large stone is placed in the tent and the woodwork of the roof is anchored to it by a rope.

The shape and structure of an aq-ai are similar to those of [354] the Mongolian yurt, but the interior arrangement differs. A fire always burns cheerily in the middle and a cauldron of mash [353] simmers upon it. At the far end is the kitchen, which is screened by gaily colored mats of reeds tightly wound with dyed wool. [251] Here the housewife stores her milk, cream and curds in vast [231] wooden bowls. When the weather is wet, a row of young lambs occupies one corner of the tent. They are tethered closely to a rope pegged down along the walls. Saddlebags, sieves, hats, [353] wool, coats, skins and so forth are hung along the tent walls. Piles of rolled-up felts and rugs occupy about a quarter of the circumference of the tent. The wealth of the owner may be guessed from the size of the piles.

563 The interior decoration in the tent of a wealthy Kirghiz is 342 often artistic. The walls are hung with embroideries made by 352 the women, and the ground is covered with carpets. There are 353 also pillows covered with multi-colored chintz of Chinese or Russian manufacture. Furniture is not generally used. There is [415] an occasional table, a few copper pots and pans, and some brass jugs used for boiling water and making tea.

563 b. Food

262 Staple foods for the Kirghiz are barley, bread, milk and its 252 products, such as sour cream and qurut, a kind of cheese. In most tents there are cauldrons of brewing mash, a mixture of flour and milk. Qurut is made by drying sour cream in goatskin.

/The New Uighurs/

563 songs of poverty and exile, and popular songs of various kinds.
[533] The New Uighurs are great believers in the efficacy of local
[776] saints, and there are innumerable shrines all over their region
[778] dedicated to saints and heroes.

2. Patterns of living

563 a. Dwelling

342 Most of the people live in small hud houses called öy, or
[184] sometimes hānä, which resemble the simple earth, stone and reed-mat homes of the poor farmers of North China. Rich people live in well-built houses with courtyards and gardens.

The typical design of the house is a flat roof upon which small openings are left to serve as windows. The window frames are equipped with folding shutters, and are closed at night dur-
[354] ing the winter. The window openings are so small they admit
[352] little light, and the interior is always in semi-darkness. Floor and walls are packed with reed mats and earth. The rear of the room is set apart by a partition of squared beams, and has a raised floor. This elevated section, its floor covered with reed mats and thick felt, serves as the bed and also the dining table. Most of the family's time at home is spent on this elevation. The door of the house is so low that one must bend down to pass through it. Almost every room has a chimney.

[251] The flat-topped roof of the house is used for drying grain and other agricultural products. Each house also has a veranda on
[352] which plank beds are constructed for use during the summer. Couches of wood or clay under the trees also serve as sleeping accommodations during hot weather. A house with a courtyard
[351] is surrounded by a wall of earth. In the southern area, the gar-
[184] dens of the homes are surrounded by hedges.

b. Food

563 Wheat and corn are the staple foods of the people. Rice is a
262 luxury used only for entertaining and festival occasions. Meat is preferred to vegetables, and mutton to beef. Chickens, ducks and other fowl are eaten, but not considered especially desirable. The famous Turfan raisins and Hami (Qomul) melons supply large quantities of fresh fruits for these people. Mare's milk
[272] is drunk extensively, and the noble drink called kumis, horse
[273] milk wine, is considered the most healthful of all sour milk concoctions.

563 For entertaining, camel and horse meat, beef and mutton are
262 served with fresh fruits, crystalized sugar and kumis. Meats
252 may be boiled or roasted. The most common dishes are grilled mutton and kidney, and cold boiled mutton and liver with bread. The favorite dish, called pilav, is made of the fattest mutton or beef cut into small pieces and cooked with rice, chopped carrot, onion, garlic and seedless raisins, cooked in a large cauldron.
[264] Liquid foods are eaten with wooden spoons. Other foods, including thick porridge and pilav, are eaten with the fingers.

563 764 [793] come to have one last glimpse of the deceased. Tradition forbids a woman to look upon the face of a dead man, a tradition seldom observed now, but no man, not even the husband, may look at the face of a dead woman.

[184] Among the poor, funeral services take place on the second day in summer, the third in winter. The wealthy delay burial until the third or fourth day to allow time for the relatives to assemble.

No coffin is used. The body is carried in a felt, placed on a [793] [783] stretcher and covered with a white sheet. After a mullah reads a prayer of absolution, four men lift the stretcher and the mourners proceed to the graveyard. Relatives and friends walk in front of the stretcher, the Mullahs behind. Women accompany the procession for a short distance, but never to the grave.

[191] The rites of burial, the position in which the body is placed and the covering of the grave are similar to those of the Kirghiz. 563 764 782 After the mullahs have prayed over the covered grave, the mourners go to the house of a relative where all pray for the deceased. This ceremony is performed in another house because [784] no fire may be made nor food cooked for three days in a house in which death has occurred. The rich perform the post-interment prayers in a tent erected next to the grave, and mullahs [184] are engaged to read the Koran for a time varying, with the family's social and financial position, from seven to forty days.

563 765 Traditionally, close relatives of the deceased, both rich and poor, mourn for forty days after the funeral. They wear black or white robes with white sashes, and the sons of the deceased do not shave their heads.

[782] Three days after death, prayer is said in the home of the deceased. The same kind of prayer, for the redemption of the dead person's sins, is said on the twentieth day after death, and again on the fortieth. On the fortieth day after the death, a close friend of the deceased invites the sons to his home, removes their mourning robes and shaves their heads. The last prayer is offered on the first anniversary of the death.

f. Etiquette and manners

563 562 576 Among most of the New Uighurs who respect the Moslem tradition, it is the women who keep up the prescribed standard of etiquette. In the presence of guests, it is customary for the wife to rise when her husband enters the room, and go and sit near the threshold until the husband seats himself. Also, to hand him anything she must rise, and offer it with both hands. Women always wear some sort of headgear when they eat. This does not mean that the women of Sinkiang are treated as slaves by their husbands. In general they enjoy considerable independence compared with women in other Moslem countries.

563 576 Relations between the New Uighurs are characterized by

/The New Uighurs/

563 796 Yengi-Yil (New Year).

Rōse-häyt, a solemn holiday, is celebrated in the ninth month according to the Moslem calendar, and lasts three days. The [785] holidays follow the thirty days of Rōse fast, which resembles the Ramadan fast discussed previously. During the three days, everyone stops work and visits friends and relatives. In each [574] household, guests are served meats, boiled eggs, fruits, all [262] kinds of cakes and sweets, and tea.

Kurban-häyt is also a three-day holiday. On the first day, the orthodox go to the mosques at sunrise and pray for two [184] hours. After they return to their homes, every adult male in a [782] rich family kills a sheep. Among the poor, only the head of the [785] house kills a sheep. These sheep are sacrificed to Allah, who, they believe, will make their journey to the Garden of Eden easier after they die. Then there is celebration and feasting. Musicians play all day long in the streets and bazaars, while both men and women dance.

Yengi-Yil, the New Year, begins with the first lunar month, and is also celebrated for three days. No services are performed in the mosques at this time. Musicians play, and there are singing, dancing and feasting throughout the community. It is the custom for women to sing on swings constructed for the occasion in the bazaar.

563 796 184 [735] Nazara is a celebration observed by the wealthy in connection with weddings, birth and circumcision. The host holds open house for his friends, and gives bread and meat to the poor. As the rich are enjoying the host's hospitality, the poor are clustering at his gate awaiting the distribution of food. Each receives a large loaf of bread and a slice of meat, and is expected to call down the blessings of Allah upon the benefactor. The hospitality and charity extended by the host are considered to enhance his merit.

6. Leisure, music and dancing

563 519 533 535 When the crops are gathered and the field work is completed, both men and women like to visit the bazaars in the neighboring towns. They go for the entertainment, and for the news and gossip circulating in the bazaar. The well-to-do give evening parties for their friends and relatives, and always there is an orchestra at the party, to play for singing and dancing. According to custom, only two persons dance at a time. They dance slowly and smoothly, with no quick or lively movements. Their dancing is very graceful, but monotonous. Party refreshments are cold meats, pastries, fruits and tea.

563 519 Although most of the New Uighurs lead a hard and humdrum type of life, they become gay and animated when they sing and listen to music. They exploit every possible occasion to have a good time—weddings, birthdays, circumcisions, even ablution

/Chinese Moslems/

000 acter Hui signifying "to return."

S N 795 361 The Chinese Moslems live in small, closely knit communities, organized around the mosques. The Moslem community is usually set apart from the general Chinese community. The Moslems may form a whole village, or a certain suburb or section of town. The communities are organized on a local basis and there is no higher religious authority that unites all the communities. The mosques, the religious and social centers of the Moslem communities, are maintained independently.

S N 795 182 At least ostensibly, the religious attitude of the Chinese Moslims is characterized by moderation. They make concessions to the ruling power, hoping thus to gain security for person and property. The more capable and resolute of those who enter into government service take part in the ceremonial of the national cult.

S N 795 794 [346] The Moslems in the Northwest do not publicly practice their religion, nor do they advertise it. In some cases their mosques are dissimulated, so that they cannot be distinguished easily from other houses in the village. They are quite lax in their observances of the different rituals connected with Islam. The Chinese Moslems do not regularly attend religious services in the mosque. Aside from the ahung (the religious leader of the [793] Chinese Moslem community) and the extremely orthodox people [782] they do not pray five times a day, but once or twice at most. The noon service is the most popular one, and the place of worship is limited to the mosque. The manner of calling for prayer differs in China from that in Western Asia. The Muazzin does not chant the call to prayer. He stands on the roof of the mosque and shouts the invitation to prayer and may strike a special wooden instrument called ta-p'an-tzu. Most Moslems will ignore the worship time if it interferes with their daily business. Except for some minor differences, the prayer ceremony is conducted in a manner similar to that in Western Asia.

S N [562] Women are not allowed to attend the mosques where the men pray. In some of the larger communities, the women may have a mosque of their own, but in most places they worship individually.

The Friday service draws the best attendance, although certainly not all nor even the majority of believers. On this day the sermon is delivered by the Khatib, a special person, not necessarily a religious leader, elected for the purpose. It is usually in Arabic, and few of those present can understand it.

S N 795 785 794 203 [184] The Fast of Ramadan is one of the rituals which is observed with a degree of strictness in Moslem communities throughout China. In many places there are special messengers who go about the Moslem quarters calling out the times for observing and breaking the fast. Messengers also go around at night lest

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
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HEALTH AND SANITATION

S N 128 I. Introduction

For the purposes of this section the region has been divided into three groups: (1) the Turkic people of Sinkiang (including the Eastern Turks, Kirghiz and Kazakhs), (2) the Tibetans of Chinghai and (3) the Chinese of the Northwest (including both Hans and Moslems).

S N 751 164 Measured by Western standards, the area as a whole lacks most modern facilities for maintaining high standards of health and sanitation. The shortage of trained personnel in the fields of medicine, dentistry and nursing is quite acute. These conditions may be due partly to the geographical location of the area, being in the deep hinterland, away from the center of China, and generally lacking a sufficient water supply. The common man's ignorance of the basic facts of health and sanitation contributes greatly to the spread of disease and to the lack of precautionary measures against the occurrence of certain diseases.

However, the local population, while living under what we consider unsanitary conditions, has built immunities to many diseases, to which a Westerner, living under the same conditions, would easily succumb. Some habits that we consider dangerous in spreading disease may actually be without any harmful consequences to the local people.

II. The Turkic Peoples of Sinkiang

S 262 563 A. The Diet of the Turkic People

The daily diet of the sedentary Eastern Turkis consists mostly of mutton and rice, with vegetables, both boiled and fried, including onions, potatoes, turnips, carrots and spinach, many forms of S [272] soups, and pilaus. Tea is the staple beverage, served with sugar [263] and without milk. Bread, in the shape of circular rolls indented at the top, constitutes an important item in the diet. A variety of fruits, including melons, apples, pears, apricots, peaches, nectarines, pomegranates, plums, cherries, and mulberries, grow in profusion in Turkestan and are abundant during the summer.

S 264 262 184 565 563 [539] The common people eat only twice during the day, in the morning and in the evening. The wealthy people frequently have feasts and eat a great abundance and variety of foods. Many of them suffer from abnormal obesity as a result of overeating and lack of exercise. A common proverb in Sinkiang warning against the folly of this type of behavior is the following, "He who eats sparingly eats ten times, but he who eats too much eats but once."

S 563 262 [272] The diet of the Kirghiz and the Kazakhs, the nomadic Turks, differs somewhat from that of the sedentary Eastern Turks. Their diet is composed mainly of milk and mutton. From flour and

/The Chinese/

N knowledge of sanitation and elementary health regulations. Their
*563 concepts of health and disease rest mainly on the traditional beliefs.
751 The concept that dominates most of their thinking about the human
[772] body and its health is that of the Two Principles of yang and yin.
S These are philosophical concepts of the origin of all things. The
563 yang principle represents the male and the yin represents the
751 female. They stand for opposite poles - heaven and earth, sun
[772] and moon, day and night, heat and cold, life and death, positive and negative, strong and weak.

N In medicine, everything is classified as yang or yin. The
*563 exterior of the body - the skin - is yang, while the interior is
753 yin. The back is yang, while the abdomen is yin. The heart and
772 liver are yang while the spleen, lungs and kidneys are yin. A
826 S disease, accordingly, is yang when due to external causes and yin
563 when due to internal causes. Respiratory diseases, fever, and
753 diseases affecting the upper part of the body are yang diseases.
772 Chills and afflictions of the lower body, and circulatory diseases
826 are yin diseases. When the yin predominates, one suffers from
S yang disease; when the yang is in excess yin results. These two
N principles must be kept in mind when treating the disease, since
[278] the drugs and herbs are also divided into these two classes.

Another Chinese concept concerning health is that of the exis-
N
*563 tence of the Five Elements - metal, wood, water, fire and earth.
751 According to this belief, the human body is composed of a mixture
753 of the five elements. So long as the proportions of these five
772 elements remain in order, health results. If the balance is dis-
S
563 turbed, disease follows.
751
753 These beliefs are common mainly among the uneducated popu-
772 lation, the rural and the lower classes of the urban population.
In most cases, the higher classes have a Western knowledge of
N
• [184] the basic elements of health and sanitation and know the basic facts of human physiology and the causes of transmission of diseases.
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N Illiteracy and ignorance is much greater in the Northwest region
[212] than along the Pacific Coast. Thus, in the Northwest, the beliefs are widespread and most Western ideas have not penetrated into the larger part of the population.

S Unfortunately, we do not have figures on the birth and death
N rate in Northwest China. The figures for all of China are given
114 in the chapter on "Health and Sanitation" of the General China
163 Handbook.
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C. Predominant Diseases Among the Chinese

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*563 The most common diseases are the fecal-borne ones. They are
164 spread through the use of human waste as fertilizer. Andre Migot,
364 who travelled through Northwest China in 1946, dwells on this
S problem in his description of a typical middle-sized town in this
563 area (Tibetan Marches, p. 51): "Then there is the problem of sani-
164 tation. The total volume of human excrement produced every day
364

181 spite of the strong feeling of identification with Islam, the loose-
ness of the family ties, the absence of any clan ties among the
sedentary population, and the tremendous amount of individual
economic independence, are indicative of this trend of individual-
ism in the Turkic sedentary society.

The traditional economic structure of the urban society, which is based on the small individual merchants, shopkeepers and artisans, is probably the main contributor to the individualistic nature which developed in this society.

Individualism in the Turkic society is not a conscious intellectual movement (although it is reflected in much of the Turkic literature), but is a product of spontaneous historical evolution of the
181 society. The establishment of a strong Communist regime with
668 its exceedingly numerous social controls on the life of the individ-
179 ual is an unnatural imposition on this society. The stress on conformity to set a pattern of thought and behavior, the encroachment on the individual liberties, and above all the destruction of the individual economic basis, will probably destroy much of the individualistic traditions of the Turkic society.

181 The situation differs in some respects in the nomadic tribal
• 184 society, where the individual depends so strongly on the society for his economic and cultural needs as well. Here the individual's freedom of action and expression is curtailed to fit the pressing needs of the society as a whole. The family and clan ties are much stronger and more important.

181 G. The Concept of Freedom

183 While the Chinese, living in the same environment as the Turks,
192 even lack a proper term for 'freedom', the Turks feel so strongly and emotional about 'freedom', that they have an abundant number of different words for it, just as the Mongols have hundreds of words for military and tactical matters.

Words for freedom are, besides istiklal (of Arabian origin and most used), hürrüyet (e.g. söz hürriyeti 'freedom of speech'), serbestlik (the Eastern Turks often refer to their struggle for freedom as to serbestlik harbi 'the war or campaign for independence'), muafiyet, azadelik, etc.

181 The concept of freedom goes back to the nomadic tribes of
183 Central Asia. The freedom enjoyed by the nomad is one of the most highly valued of his treasures. The sedentary Turks still look up to the nomads, whose way of life they have given up centuries ago. Their literary and cultural traditions have come down from their nomadic forefathers, and with them the concept of the unlimited freedom of the steppe people.

The traditional concept of freedom was not of Turkic origin alone; the Arabic influence on the Turkic civilization has left its
[192] marks here also. The word that designates freedom in Turkish

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175 places. For instance, during the first two or three years of the
625 Republic, when Sinkiang was controlled by the governor Yang Tseng-hsin, numerous local officials lost their lives in local riots. However, Yang built up a police force efficient enough to maintain peace and order for almost two decades, a record much better than that of the average warlords who controlled other provinces during
S the same period. However, Yang finally was assassinated. Later,
[177] when another ambitious man, Sheng Shih-ts'ai, controlled Sinkiang, he developed a modern police system patterned after the Soviet secret police. Purge after purge made Sinkiang a police state, though people had to give credit to Sheng for his efficiency in maintaining public order. With the removal of Sheng, this police force declined and the province gradually fell into a chaotic situation again.

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184 B. Problems of Managing Diverse Groups
577 Managing the different ethnic groups was a common problem throughout the Northwest, but it was especially serious in Sinkiang where more than a dozen different peoples lived. The problem can be viewed in terms of the different moral standards which were the result of their different cultural patterns and their historical and geographical backgrounds. For instance, among the Chinese, to
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N give shelter overnight to a stranger is a favor, not an obligation.
[671] But according to V.A. Riasanovsky: Customary Law of the Mongol
[674] Tribes, p. 88, among the Mongols, refusal to give shelter for the night is a crime. Obviously over the barren, bitter cold desert and steppe refusal to grant shelter may mean life or death to a wandering traveller, while among the Chinese agricultural society it was usually only an inconvenience. Among the Moslems, Muhammad Ali
S
N in The Religion of Islam, p. 759, reports that it is believed that
681 people are equal before God, so that punishment must be inflicted
184 without respect of persons. On the contrary, the Mongols pay much
674 respect to their leaders. Riasanovsky op. cit., p. 93, states: "The punishment changes not only with respect to the object, but also with respect to the subject of the crime: there is no equality before
S the law." Hence, ibid., p. 88, "for the murder (with arson) of a
N nobleman the punishment is ruin (confiscation of all properties);
[565] of a man of the middle class -- 300 animals, 30 valuable things; of a man of the lower class -- 15 times nine animals and one valuable thing." Adultery and rape are serious crimes among the
N Chinese. However, the Tibetans, according to Robert B. Ekvall:
681 Cultural Relations on the Kansu-Tibetan Border, p. 11, permit
184 more freedom in sexual intercourse than most people. Theft is
674 punished by the Mongolian laws, Riasanovsky, op. cit., p. 91, reports, especially if a third theft, the punishment for which is ruin. But to the Tibetans "a crime is determined by the position of the one against whom it is committed. Robbery of a stranger is laudable; robbery of another Tibetan is serious only if he is powerful

S 592 241 423 0.58 acres per capita as against 0.68 in China Proper. It is difficult to obtain a picture of the land tenure system because of the lack of data. But according to a field survey referred to by Owen Lattimore covering sixty-five households in two villages in the Khotan oasis, the smallest farm was 1.08 acres and the largest farm was eight acres. A further breakdown revealed that S (184) rich peasants in this group had average holdings of eleven acres, middle peasant 5.7, and the poor peasants 2.8 acres. In the area where this survey was conducted, it seems that the farms of the poor were too small for the efficient use of draft animals and there was the problem of efficiently employing, on a tiny farm, the labor potential of the large Uighur family. (Pivot of Asia, p. 169.)

S 311 313 4. Forestry

There is forest land in the rich Ili valley but it is questionable whether much timber can be exploited without serious damage to the soil. Since much of Sinkiang is desert and wasteland there are few forest reserves; out of the total Sinkiang area only about five per cent is forest land.

C. Kansu, Shensi, Ninghsia, and Chinghai

N 133 134 (243) 1. The setting

J. L. Buck refers to this part of the Northwest as the spring wheat and winter wheat-millet area. In the spring wheat area (northern Kansu, Ninghsia, and Shensi) high hills, small mountains, and narrow irrigated valleys characterize the best agricultural land. But along the great wall in Shensi, Ninghsia and Kansu are many undulating sand dunes extending from ten to seventy miles both northward and southward. When the Mongols occupied this region, these dunes were covered with grass and shrubs, but where the Chinese settled here, they cultivated the slightly more fertile land in the depressions between the dunes; once the grass was destroyed the winds blew the sand so as to make farming impossible and other nearby good soil was covered with the blowing sand. Grass in such land can seldom be resodded, and it is thus that land once useful, at least for pasture, is now entirely destroyed.

N 133 134 243 The winter wheat-millet area (southern Kansu, Ninghsia, and Shensi) extends over a great part of a loess-covered plateau, a high, dissected peneplain, carved largely from red or purple sholes and conglomerates, covered with deposits, largely lacustrine, and blanketed by wind-blown dust, known as loess, which varies in thickness from about twenty to more than 150 meters. The fields in this region are very irregular and small, and most of the surface is so eroded that cultivation is difficult and much terracing is necessary.

N 132 The climate is cold, dry, and windy in winter. The typical precipitation is low, about fourteen inches, and exceedingly